

FRIDAY, OCTOBER 29. 1742.



HERE are no two Subjects that have been more canvassed, and remain yet less understood, than *Luxury* and *Liberty*. In the Opinion of most Men, *themselves* are never guilty of the One, or fully possessors of the Other. If you ask a Gentleman why he eats off Plate, he tells you that it is elegant and

agreeable; and yet, perhaps, there are People in the World who think this *Luxury*, and for this plain Reason, Because the Metal might be better bestowed; and yet the Person supplied with Vessels every way as good: Ask the same Person why he does not pay his Debts, and he will tell you, that his Estate is entail'd, and that thro' the Whim of his Ancestors, his *Liberty* is abridged so, that he has it not in his Power to become a Beggar if he would. I might put other Cases as feasible, and as strong, but this seems sufficient for my Purpose, since no Man will say either that the Inference is false, or that such a Person is no where to be found.

It must on the one hand be allow'd that *Luxury* is amongst the most dangerous Vices, or rather a Collection of the most dangerous that can affect human Nature, and that its Effects are fatal alike to Private Persons and to the Publick. I say this must be allow'd, since Reason, and Experience confirm it. If a Man's Thoughts are strongly turn'd to Pleasure, nothing serious, nothing noble can reside within his Breast. All Sciences will seem crabbed, all worthy Pursuits lost Labour, the Nature of Things will be reversed to and by him. He will study Amusement, and make Indolence his Business. We need but consider such a Man in the several Lights of a Father, a Husband, a Master of a Family, to be satisfied as to the Mischiefs *Luxury* brings upon a State. Place such a Man at the Head of a Household, and the inevitable Consequences are, first, Want of Decorum, next Want of Oeconomy, and then Want of Bread. Societies are composed of Families, as Families are of Individuals; and as People must be undone who have lewd Children and idle Servants, so a State must as certainly be ruined, where *Luxury* prevails. No Proposition in *Euclid* is clearer than this; and if this Fact be not well proved, there is no Power in Demonstration.

As to *Liberty*, again, it is undeniably the first of human Blessings; without it scarce any Condition can be happy, and with it the lowest Lot in Life may be comfortable; to be free is to be happy. God, and Nature, who intended the One, gave us the Other as the necessary Means. We all know, that Man was form'd capable of Happiness. The first Man was without Parent, Prince, or Priest; he knew neither Restraint nor Duty, if we except what he owed his Creator; and, as to that, we know his Service is perfect Freedom. *Liberty*, then, as it is so tender, that nothing can be more easily injured, is at the same time so precious, that a reasonable Man resents no Injury so much as that which affects it. We must not wonder then that such as have their Thoughts free, are capable of knowing the Nature, and consequently of seeing the Worth of *Liberty*, should prize it at so high a Rate as they do. Such as have lost it indeed, have no Chance for Quiet, but by misunderstanding it; and therefore we cannot forbear wondering at and pitying them, when they declaim against it, as we do when People born blind dispute the Benefit of Sight, and doubt whether they are not as happy without it as others with it. If any should demand a Reason, why we are more jealous of our *Liberty* here than in other Nations, the Answer is plain; We possess it in a greater Extent, and therefore we the more thoroughly understand its Value, which occasions this just and necessary Fear.

It is evident from these Reflections, that nothing can be more serviceable to Mankind than Suppressing *Luxury*, nothing more hurtful, nothing more oppressive, than Invading *Liberty*. These are plain, these are unquestionable Truths; and yet as from the Addition of two odd Numbers there springs an even one, so from the Conjunction of these apparent Verities there arises this Paradox, That there is no such Thing as Suppressing *Luxury*. I will not say without violating, but I think I may safely affirm, without trespassing on *Liberty*; that is, there is no such Thing as contributing to the Happiness of Men one Way, but by abridging them the other.

It would be very easy to give a Multitude of Instances in proof of this Observation, but to right-judging Men one is as good as a thousand, and therefore I shall produce but one; such a one, however, as will effectually serve my Purpose, and put the Doctrine I have raised out of dispute. The most extraordinary Species of *Luxury* that I think this Age, this degenerate Age, hath

been infected with, is that of the *Al Fresco*; I mean, the Humour of Gadding to our Suburb Paradises, and Men's wasting what should maintain their own Families in other People's Gardens. While there was but One of these it was, perhaps, a bearable, nay, for aught I know, a harmless Amusement; but when the Thing began to spread, when shady Walks and Bands of Musick started up on every Side, and People were solicited Morning, Noon, and Night, to throw their Time away, it certainly became an Evil. All Sorts of Expences have their necessary Bounds, and when Pleasure breaks thro' these, it generally trespasses on Justice. I do not know whether the Commissioners of Bankruptcy ask such as come before them, how often they have breakfasted at one Place, or spent the Evening at another; but this I am confident of, that they could put the Question to few who could acquit themselves by their Answer. Yet a greater Injustice there cannot be, than that the *Industrious* should thus suffer by the *Idle*; and those who are content with the Lot of Man, I mean to labour for their Living, should pay for the Extravagancies of these Men of Taste, who can hear of no Diversion but they must presently have a Share in it.

There is another Consideration in respect to these expensive Diversions, which renders them at present very unseasonable; I mean, the Circumstances of the Publick. We are loaded with a very heavy national Debt, we are burthen'd with many Taxes, we have entered into a just and necessary and yet a very troublesome and expensive War, and of all this we are but too sensible, while at the same time we launch out into new Scenes of Prodigality, to which (our Forefathers shall I say, nay I may go farther, and assert) the most effeminate Nations were Strangers.

Was there ever a Conduct more ridiculous, than to complain of Poverty while we give daily Proofs of our Profusion? Can there be any thing more inconsistent than to set up high Pretences to Virtue and Publick Spirit, while we are lavishing away our Fortunes in idle and extravagant Amusements? Are we ourselves so mad as not to discern the Folly of such a Behaviour? or is it possible for us to suppose, that the rest of the World are blind to our Follies, or that all Europe does not see this amazing Contrast between our Expressions and our Actions? — I will push the Matter no farther.

But after all, the Evil is not so great as the Difficulty of taking it away. There is an apparent Hardship in limiting that Right which every Man has, or thinks he has, over what he possesses. The greatest Spur to Industry is, the Thought of laying out what it produces in the Way that we like best; and to prescribe to such as earn Money, how they shall employ it, is to discourage them from Earning. Such as run into these Expences either believe or pretend to believe, that this is a justifiable Action; and if any body should attempt to restrain their Folly, they would perhaps have Thoughts of Retorting, and petition for such a sumptuary Law as, by cutting off every idle Expence, should leave nothing to provoke Men to be busy.

Plutarch, as I remember, speaking of the Cure of Bashfulness, tells us, that great Care must be taken in pruning off this ill Quality, for fear we should hurt Modesty. — Good and Evil are so blended in all the Transactions of human Life, that it is hard to assign their Boundaries, or to say precisely where ends the one or where begins the other. For this Reason some of the wisest Politicians have not only suffered Extravagancies to take their Course, but have even promoted them, that they might cure themselves the sooner. Thus, when the Tulipomania reign'd in Holland, and Men of good Sense and great Industry parted with half they were worth for Flower Roots, there was no Law made against so wild a Practice, but Men were left to themselves, and, within a certain Period, the Consequences of their own Madness brought them, without any other Correction, to their Senses.

On the other hand, to restrain such as derive their Livings from other Folks Amusements, may seem an Invasion on their *Liberty*; and by the same Rule that we prescribe the Number of publick Gardens, we may proceed to limit all other Employments; which is I think what no reasonable Man would plead for. Upon the Whole, we cannot avoid seeing how dangerous a thing *Luxury* is to *Liberty*. We become Slaves if we give our selves up to it; we run the utmost Hazard of being made such, if ever we have Recourse to Laws in order to prevent it. At least these are the Sentiments of one who is as much a *Friend to Liberty* as a *Friend to Liberty*; who wishes well to the Honour, Safety, Prosperity, and above all, to the Freedom of his Country; and who in penning this Paper has nothing more at Heart than to shew, that as free Britons we ought to be Longivers to ourselves, and, by a voluntary Contempt of such Pleasures

as can only serve to enervate and debase us, preserve in its full Vigour that noble Spirit transmitted to us from our Forefathers, who, in the Glorious Days of Elizabeth, humbled the Pride of Spain, gave Law to France, protected the *Liberty* and held the Balance of Europe.

HOME PORTS.

Bristol, Oct. 26. Arrived the Rachel, —, from Newfoundland.

Dover, Oct. 27. Wind West, and moderate Weather. Yesterday after Post arrived the Sea Nymph, Brancombe, from Antigua; the Clayton, Haymer, from Monferrat, in six Weeks and four Days Passage. This Morning several Ships arriv'd, but it blew a Storm of Wind, so no Boat could go off. Just now arrived the Morecraft, Batty, from Barbados, and the —, White, from St. Thomas's, for Amsterdam.

Deal, Oct. 27. Wind W. by N. Came down and remain with the Royal Escape, the Industry and Priscilla Tenders, with the outward-bound Ships as per list, the Queen of Hungary, Cromartie, and the London, Pipon, both for Barbados, the Warren Galley, Huddy, for Venice, and the Endeavour, M'Carthy, for Santa Cruz. Arrived the Charming Betty, Wane, and the Ruth, Turner, both from Jamaica, the Sarah, Bellamy, from Barbados, the Mary Magdalen, Thode, from Bilbao, and the Blessing, Cooper, from Newcastle.

Gravesend, Oct. 27. Pass'd by the Charming Sally, Woolcombe, from St. Remo, the Sea-flower, Botterel, from Riga, the Wigmore, Ford, from Petersburg, and the Chandois, Griffith, from Rotterdam.

Arrived

At Jamaica, the Mary-Ann, Creeke, from Limerick for Barbados.

At Barbados, the Archibald, Rogers, from London.

At Monferrat, the Joseph, Legros, from ditto.

LONDON.

Yesterday about One o'Clock his Majesty and the Royal Family came to St. James's from Kensington, for the Winter Season; after which there was a Grand Levee to pay their Compliments to the King on that Occasion.

Last Night his Majesty and the Royal Family were at the Theatre in Drury-Lane, and saw the Play of Richard the Third.

Their Royal Highnesses the Prince and Princess of Wales likewise arrived in Town Yesterday.

A Presentation pass'd the Great Seal Yesterday of the Rev. William Aveling, M. A. to the Rectory of Martin St. Peter, in the Town and County of Bedford and Diocese of Lincoln.

Yesterday died at his House at Camberwell, Capt. Robert Winter, an eminent Merchant of this City.

The same Day was married John Rogers, Esq; eldest Son of Sir John Rogers, of Blackford in the County of Devon, Bart. to Miss Trefusis, Daughter of Thomas Trefusis, Esq; one of the Commissioners of his Majesty's Victualling-Office, an agreeable young Lady, and a Fortune of 12,000 l.

Casualties, Christenings, and Burials, last Week.

Drown'd, 3. Excessive Drinking, 1. Found dead, 1. Overlaid, 1.

Christened	Males — 134	Buried	Males — 205
	Females — 121		Females — 202
	In all — 255		In all — 407

Decreased in the Burials this Week, 14.

Whereof have died,

Under two Years old, 129	Forty and Fifty, 43
Between two and Five, 43	Fifty and Sixty, 33
Five and Ten, 9	Sixty and Seventy, 33
Ten and Twenty, 15	Seventy and Eighty, 18
Twenty and Thirty, 43	Eighty and Ninety, 7
Thirty and Forty, 34	Ninety and a Hundred, 0

High Water this Day at London-Bridge.	Morning	Evening
	10 24	11 42

Bank Stock, 140 3-4ths. Ditto Subscription, 3 1-8th Prem. India, 174 1-half to 3-4ths. South Sea, 110 1-4th. Old Annuity, 113 1-half. New ditto, 114 1-8th to 1-4th to 1-8th. Three per Cent. Annuities, 100 5-8ths to 3-4ths. Seven per Cent. Loan, 107 1-half. Five per Cent. ditto, 76 1-half. Royal Assurance, 83 3-4ths. London Assurance, 11 1-half. India Bonds, 4 l. 9 s. to 8 s. to 9 s. Prem. Bank Circulation, 3 l. 2 s. 6 d. Prem. Salt Talties, 102 3-4ths.

Three 1-half per Cent. Exchequer Orders, 104 1-4th.
Three per Cent. ditto, 98. Mutton Bank, 114. Equi-
valent, 112.

Custom-House, London, October 27, 1742.

For S A L E,

By Order of the Hon. the Commissioners of
His Majesty's Customs, &c.

ON Thursday the 11th of November, 1742, at
Three of the Clock in the Afternoon, will be put
up to Sale, in the Long Room in the Custom-House, Lon-
don.

Several Parcels of Bohea and Green Tea, Coffee Raw
and Roasted, clear of all Duties.

To be seen at the King's Warehouse, on Monday the
8th and Tuesday the 9th of November, and in the Morn-
ing before the Sale, between the Hours of Eight and
Twelve in the Forenoon, and from Three to Five in
the Afternoon.

Where Catalogues will be delivered.

At the Corner of Lincoln's-Inn Fields, near Clare-Market,
on Tuesday the 2d of November, at Five in the Evening
will begin

ACOURSE of ANATOMY and
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Note, A Compendium, relating to the several Matters to
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